THE MISSIONARY

HERALD

T HOME AND ABROAD

NOVEMBER · 1940

OLD COLONY
TRUST COMPANY
17 COURT STREET, BOSTON

Investment and Management of Property

Agent ★ Trustee
Guardian ★ Executor

Member of
Federal Deposit Insurance Corporation

Allied with
THE FIRST NATIONAL BANK *of* BOSTON

A SIMPLE way to secure *dependable* insurance at a *fair* price is to ask *your* agent or broker for a policy in either the *Boston* Insurance Company or the *Old Colony* Insurance Company.

BOSTON
INSURANCE COMPANY
OLD COLONY
INSURANCE COMPANY
87 Kilby St., Boston, Massachusetts

A Call to Prayer for the Advent Season

December 1 to December 25, 1940

★

A DEVOTIONAL GUIDE FOR ADVENT, prepared by ROBERT MERRILL BARTLETT

A devotional reading, meditation and prayer for each day of the Advent Season. It is hoped that every member of our churches will join in this period of devotions. **Price, 2 cents in any quantity**

THE ADVENT SEASON AND HOW TO USE IT, by RAYMOND CALKINS

The purpose and importance of keeping Advent in preparation for a truly Christian Christmas. **Price, 50 cents per 100**

A GUIDE FOR THE CHRISTIAN YEAR, by FREDERICK L. FAGLEY

The great historic days and seasons of the Church with suitable readings and prayers. Begin its use in Advent. **Price, 15 cents per copy**

★

These publications can be secured through
The Pilgrim Press, Boston and Chicago, or
from
THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE
287 Fourth Avenue, New York, N. Y.

Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, under the Act of March 3, 1879

The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXVI **NOVEMBER, 1940** **No. 13**

Our Cover

Through the courtesy of World Peaceways, Inc., New York, we use a rather striking cover picture of a cross and some airplanes flooded by searchlights.

Various sermons could be preached on the implications of the scene. We have in mind only one interpretation, trite but true.

The Cross of Christ remains steadfast as the Light and Life of men, while destructive wars and rumors of war come and go. This was settled when Jesus won out in the Wilderness.

A kingdom set up by armed force can never endure; only a Love that goes to the extreme can build an enduring society.

By this sign we of the World Fellowship shall conquer. We may differ as to ways and means, but never as to the quality and power of the "soul-force" required.

The oldest magazine in continuous circulation in the United States
Published regularly since 1805
All rights reserved by the American Board

Published by THE MISSIONARY HERALD AT HOME AND ABROAD
44 Portland St., Worcester, Mass.

Editorial Offices, ENOCH F. BELL, D.D., *Editor*, 14 Beacon St., Boston, Mass.
REV. JOHN R. SCOTFORD, *Associate Editor*, 287 Fourth Ave., New York

General Office: 14 Beacon St., Boston, Mass.
HARVEY L. MEEKEN, *Manager*

Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional.

An American Doctor in Japan

In these days when the relations between America and Japan are seriously strained it is well to remind both peoples that it was not always thus; that indeed it might not be so now if men like the "Pioneer Doctor" had been allowed to guide the destinies of the nations.

As we read this new book by Revell,* we are impressed again by the truth that the Christian missionary, after all is said and done, is the most potent peacemaker in the world today. No American is more likely to show the necessary understanding, sympathy, coöperation and good will —the very heart and mind of a real friend—than is he who gives his all to another people in unselfish devotion and service.

Thank God for the thousands of American university men and women who have gone unto the uttermost ends of the earth and made friends for America by their words and works! They went to preach and live Christ, but incidentally they cemented their own and their adopted peoples together.

The story of "A Pioneer Doctor in Old Japan" needs to be read to have this truth appreciated. The author, in her gifted father, his remarkable contribution to Japan, the great hold Dr. Berry had upon the people high and lowly of that land, the decorations and other acknowledgments of Imperial gratitude, has a rare opportunity of impressing her reading public with the cementing influence of a real missionary, and she does so with real literary sense and touch. It is seldom that we receive a missionary biography of such interest and charm. The photographs and sketches heighten this effect. Also the humor.

The Japan Society of New York, established for promoting friendly relations between the two countries along cultural and historical lines, deems this book of such merit that it has purchased hundreds of copies for distribution among its members. We believe that others so inclined could help along the cause of international amity—even in these divisive days—by spreading the story of this pioneer missionary.

Perhaps the opportunities for such diversified pioneer service as Dr. Berry's have gone by—especially in modernized lands like Japan. But the call for the spirit of Jesus as exemplified in the true missionary is even more urgent than ever.

*A *Pioneer Doctor in Old Japan* by Katherine F. Berry. Revell, N. Y., $2.50.

A Japanese Christian in America

DR. HACHIRO YUASA is to help our Fellowship another year.

Concluding last August his work in direct connection with the American Board this distinguished visitor from Japan has now gone to New York to be associated with General Secretary Horton of our General Council for the ensuing year.

He will give time and thought especially to our International Church Relations. He will have charge of the continuing work of Dr. Horton's International Seminar begun last year at Yale—this involving contacts with various national Congregational-Christian groups throughout the world, and the possible publishing of a brief news-letter now and then. This work will lead up to the next meeting of the International Congregational Council.

From January to June Dr. Yuasa will be in residence at Olivet College, lecturing on Oriental civilization. But it is hoped that in addition he can visit the New York office occasionally and at the same time do the kind of work among the churches of the Mid-West that he did so effectively in the East last year.

While this Japanese Christian leader receives no salary for his services, his expenses are met by Congregational-Christian friends of America whom he is helping in their international work.

Needless to say, Dr. Yuasa is "very definitely grateful" for

what the American churches have been able to do in Japan during the past seventy years. He yearns for a closer fellowship between our churches here and those of his own people in Japan —"especially so under the present situation." He prays "for a closer and more intelligent co-operation between the Japanese and Chinese churches." Here, to his mind, the American churches have a real opportunity.

The British Spirit in Missions

By A. M. Chirgwin

The Secretary of the London Missionary Society is sending out "War Time Letters" to the friends of the Cause. This is Number 9. It was written in July.

SINCE its outbreak the war has dealt the missionary enterprise a series of staggering blows. One country after another has had to see its missionary work brought almost to a standstill. The missionaries of Germany, Finland, Norway, Denmark, Holland, Belgium and probably Sweden are cut off from their home base. And I suppose that we must now add France. In some cases the sending out of money is prohibited; in others they have none to send. In the early months of the war Scandinavian Societies generously helped to support the stranded German missionaries. Now they are stranded themselves. The Dutch missions in the Netherlands Indies received generous subsidies from the State. Now they have lost these as well as the free-will gifts of their home churches.

In terms of money alone the missionary enterprise has already suffered the loss of a million pounds sterling in annual expenditure. That's blow number one.

Blow number two is, if anything, worse still. The triumph of European paganism spells the stopping of Christian missions. At least half a dozen countries that were carrying on missionary work a year ago have been compelled to stop. They are not able to do anything overseas now, and for the time being they must be counted out. The result is that the missionary enterprise of the whole Protestant world is being carried on the shoulders of America, Britain and the Dominions—and Britain and the Dominions are at the same time engaged in a life and death struggle.

Christian missions are in jeopardy and the outlook is about as grim as it could be. It might well make anyone despondent. Yet I don't know anyone who is.

On the contrary, I notice that all missonary societies are going about their business with real courage and with confidence in God. It is rather like the spirit of Judson who told his Burmese tormentors when they threw him into prison that the prospects of his mission were "as bright as the promises of God." We know that now, at any rate, we, as Christians, are up against it; and in our heart of hearts we are not sorry to be taking a risk for the things we believe.

"Christianity," said Donald Hankey, "is betting your life on God." "Who chooseth Me must give and hazard all he hath." It is more worthwhile being a Christian now than ever before.

There is so much at stake that everyone who is on the Christian side has a feeling that he counts. I have noticed the same thing in the hundreds of letters that have passed through my hands of late. People are sending their gifts, not grudgingly, but with joy, obviously eager and glad to give.

I don't remember ever having felt this so clearly before. It is worthwhile being alive provided you are a Christian.

There is a better reason still for our confidence; it is that God prepared us for this day. He knew, as we did not, the calamity that was coming, and put it into the minds of men to prepare for it. It was under His leading that in the years immediately preceding the war a series of world-conferences of Christian people were held—Oxford in 1937, Madras in 1938, and Amsterdam in 1939. In the very years when the nations were drifting apart the Christian Church was drawing together.

The Conferences did not prevent the war; they were never intended to. They had, in God's plan, another purpose. Through them it was realized that Christian fellowship rises above all national and racial barriers; that within the family of Christ is the one hope of justice and order and peace; that the holy church in all the world is God's answer to the warring nations. They proved beyond dispute, for example, in the case of the Chinese and the Japanese, that provided men belong to the Christian family they can retain their fellowship, even when their nations are at war. These two groups did not see eye to eye on political and national issues; but they held together as Christians. They agreed to differ but resolved to love. This demonstration was, I believe, part of the purpose of God. The word for today is that the church of God is one in all the earth.

That is why the L.M.S. decided last April to go to the aid of stricken missions, confident that this was an obligation of our membership in the world-church, and confident also that however needy we ourselves were, the barrel of meal would not waste nor the cruse of oil fail. That is also why the L.M.S. decided last week to send a message to the Younger Churches with which we are associated in the mission field. The message is meant to emphasize our oneness with them in the world-church, and to call on them as partners in the other boat to share with us more fully in the task of world-evangelization. Here are one or two extracts:—

"The Church of Christ, one throughout the world, must today bear its witness in the midst of the clash of opposing political systems and cultures. In such a situation, with a humble sense of their dependence on divine

succour, the Directors reaffirm their unity with the Churches on the field in the maintenance of a full Christian Faith, Prayer and Witness, confident that, whatever may lie ahead of the churches as a result of this present struggle of the nations, we shall be upheld by Him who, calling us to share His sufferings, promises us to share in His glory."

"The effect of the war upon the churches that support the (London Missionary) Society has made it necessary immediately for the Directors to carry out certain reductions in expenditure. It is not yet clear what further reductions it will be necessary to make. In the circumstances the Directors feel that they can do no other than share their grave concern with their brethren of the Younger Churches and ask for their remembrance and prayers. They trust that in this day of threatening disaster the Younger Churches will feel themselves led to aid the Society by accepting some larger responsibility for the evangelization of their own country, thus affording an additional proof of the oneness of the Family of Christ.

"God is calling His people in both the Older and the Younger Churches to stand together in fellowship and service for the advancement of His Kingdom and the glory of His Name."

The Directors have decided that missionaries now on furlough, and new recruits, should sail for their fields unless circumstances beyond our control prevent their doing so. This is in line with the policy adopted at the outbreak of war.

We shall carry on until we are stopped. And then, with God's help, we shall find some other way.

The American Board Reports

THE American Board of Commissioners for Foreign Missions announces through its Treasurer, Harold B. Belcher, the closing of its Fiscal Year with an operating surplus of $4,753.32 made possible by strict economy in expenditures and the sacrificial giving of 2300 individual donors who contributed $85,834.30, or $439.20 more than last year.

"Gifts from Congregational and Christian Churches," Mr. Belcher reports, "amounted to $413,742.66, falling short by only $854.34 of the amount given the previous year. The receipt of $25,000 in sales of unused properties in four fields, together with the operating surplus, is being applied to the accumulated debt reducing it to $27,775.34, the lowest figure in thirteen years."

The Treasurer warns that though the saving of $79,351.23 on exchange has been a substantial help in this as in previous years it is not safe in these days of uncertain international finances to continue to rely on such a saving. The Prudential Committee of the American Board, therefore, has determined that other savings must be planned for by cutting the budget of 1940–41 and succeeding years unless income increases.

Then he adds: "The American Board wishes to express to the more than 2300 individual donors its deep appreciation of their gifts, which exceeded those of last year by $439.20, and helped produce the successful outcome of this year. Reductions in interest rates on invested funds caused a falling-off of the income from that source and the receipts from legacies and matured conditional gifts were $6,219.16 less than the budget estimated."

A Tribute to Dr. Potter

WHEN Rockwell Harmon Potter, after fifteen years of service, declined reëlection at Berkeley as President of the American Board, the following Minute of appreciation and gratitude was unanimously and wholeheartedly adopted:

"Understanding friend, wise counsellor, faithful comrade in various and sundry committee meetings, world traveler, Christian statesman, master of rollicking and refreshing humor, inspired and inspiring speaker, a great president of a great Board!

"This is a fitting citation for our beloved Rockwell Harmon Potter as he relinquishes the office of President of the American Board which he has held and honored for fifteen years.

"Dr. Potter was elected the tenth president of the Board at the 116th Annual Meeting of the American Board held in Washington, D. C. in 1925. He had just completed his service as Moderator of the National Council of Congregational Churches.

"Within a week of his election he set sail as a member of the Board's deputation to India and Ceylon. Returning the following year he took his place on the Prudential Committee as ex-officio member. Here he began regular attendance upon the meetings of the Board and a work which has been characterized by inspiring fidelity, wisdom and constructiveness.

"Dr. Potter's particular concern has been those broader policies that have been the special responsibility of the Sub-Committees on the Home Department, Foreign Policy, Personnel

and Salaries, and Appropriations.

"President Potter has represented the Board with great acceptance on various important occasions: such as the Tercentenary of the Dutch Reformed Church in 1928, the important Christian Convention in the year of the merger, 1929, the Whitman Centennial held at Walla Walla, Washington in 1936, the Centennial of the Presbyterian Board of Missions in 1937, and the Tercentenary of Harvard University in Cambridge, Massachusetts, in the same year. He has made countless addresses on the work of the Board and as a presiding officer he has been outstanding.

"In the task of reorganizing the Board in conformity with denominational plans he has made a distinct contribution. He will be remembered with gratitude for his part in this difficult transition period.

"As he lays down the reins of office as President, the general and executive officers, the corporate members and the countless friends and supporters of the American Board the world over extend their gratitude and affection to him, a leader, a fellow worker in the building of the Kingdom of our Lord and Master. Dr. Potter retires from office but not from active and loyal interest in the Board and its work."

Revs. Rockwell Harmon Potter, Fred Field Goodsell, James English and Clarence Wilson assisted Rev. Oscar Maurer at a memorable memorial service at Cornwall, Connecticut, Sunday, October 13. An illustrated account will be given next month. This is a Cornwall scene. On the left is the Chapel or Community House which stands on the site of the old Foreign Mission School. The church opposite—Rev. Wilbur Simmons, minister—is celebrating its 200th anniversary this year

I Was a Stranger

By Mrs. Royal G. Whiting

He was a little boy—too young to be traveling alone. Most of his life had been spent in the shadow of persecution and fear because he was German and a Jew.

When the boat bringing him to the United States docked in New York the refugee worker who greeted him noticed that his large brown eyes were fastened upon a hot dog stand, gaily trimmed with American flags.

"Would you like a hot dog?"

"No thank you," his head shook but his eyes never wavered.

Suddenly the New Yorker remembered that Jews in Germany are not allowed to own or even touch a flag.

"Would you like a flag?"

"May I? Oh, yes, please!"

As they got into the taxi, surrounded by his meager supply of luggage, Hans held the flag with infinite care in his little boy's rather dirty hands.

"Now I have a flag!" The voice was proud, almost happy—but his eyes were filled with tears and with the memories of tragedies too bitter for children to know.

If this were an isolated case, we could be forgiven for saying: "Oh, dear me, isn't it sad," and then dismissing it from our minds. But it is only one story of one child, out of the millions of stories of suffering, persecution and heroism that could be told. *Millions*—do we realize what we mean when we use that word? For it is not used in overstatement.

And here is the horror of our time: we may become so used to suffering in the mass as to be immune to tragedy. The historians of the twentieth century will write "This generation in the United States lived blandly in the midst of chaos."

Newspaper headlines and radio commentators combine to produce a bombardment of facts which stir our anger and sympathy. These emotions inevitably end in frustration and a certain callousness unless we do something to alleviate the suffering of which we are aware.

During the last year the Council for Social Action has sought to assist in the resettlement and rehabilitation of refugees in the United States, in coöperation with the American Committee for Christian Refugees. Out of this effort has come the establishment of a Refugee Hostel in Cummington, Massachusetts, under the leadership of Carl Sangree and others of our ministers in the western part of the state.

We quote a description of the hostel from a Springfield, Massachusetts, paper:

"The Little Red House in Cummington is providing a peaceful haven for a small group of men, women and children from war-torn Europe. Its weed-filled back yard has been turned into a substantial vegetable garden and its empty rooms are being made homelike for this strange household who sit on the doorstep of the world.

"As an experiment in providing temporary homes for adult refugees or families while they seek employment, the Little Red House is of widespread interest. It takes faith and dollars to run the house, and there is more faith than dollars at present, says Carl M. Sangree, pastor of the little white Congregational church just a stone's throw from the Little Red House. It takes about $125 a month to meet the expenses for the center with six refugees. There is just that much on hand now, and $1200 is needed to carry it through next June.

"A pretty, gracious young hostess, Mrs. Kurt Jellinek, greets a visitor at the front door of the house built in the early 19th Century. She came from Salzburg, Austria, where her husband was a doctor whose life was in danger under Nazi rule. . . . Mrs. Jellinek is happy in Cummington. Its river flowing by the garden reminds her of her

The Little Red House is a happy haven from the terrors of the past

Guests at the Refugee Hostel in Cummington

home in the ancient town of Salzburg, once world-famous for its music festivals. . . .

" 'People are so kind' she says as she proudly displays the early model electric washing machine and other furnishings that have been gathered through the efforts of ministers in small western Massachusetts communities. . . .

"The newest arrival at the Little Red House is Paul. L. Frank whose home was in Vienna. A successful lawyer, he fled when the Nazis took possession. Not being able to practice law in England, he earned a living as a pianist. Music has long been his hobby, and now he hopes to make himself self-supporting by teaching, directing or playing in an orchestra. . . .

"Sharing the friendly hospitality they give to all who visit the Little Red House brings an intimate understanding of the problem of absorbing these newcomers who are so deeply grateful to be in this land of the free, and so eager to give of their talents and experience in return for bread and shelter."

Invincible Freedom

By McIlyar Hamilton Lichliter
The First Church, Columbus, Ohio

"WHERE the Spirit of the Lord is there is Liberty." Obviously, that is not the kind of liberty which we enjoy as citizens. When we speak of our imperiled liberties we usually mean those rights guaranteed us by the Constitution. We sometimes forget that there is a liberty which we enjoy because we are Christians. It is not something guaranteed by a Bill of Rights. It is not a national heritage. It is the gift of God. It is a spiritual experience which grows out of one's personal loyalty to Christ.

We may define the free mind as the unregimented mind. It does not march with the procession. It is a voice, not an echo.

The liberty which comes with the Spirit of the Lord is suspicious of everything that is standardized and conventional. It is not swept by prevailing hysterias. It is in no danger of control by a secretariat in New York or a lobby in Washington. It is not the slave of headlines. It loses no sleep over the breathless excitement of a radio news commentator. The free mind is in no danger of the shudder complex. It believes in God. It believes that God means to win the game in the end—and through us.

When Paul spoke of liberty, there was very little of it in the world. The yoke of Rome lay heavily upon the shoulders of mankind. A more enlightened tyranny than threatens us today, but it was tyranny just the same. And the free mind can never make terms with tyranny. Christianity must have said something like this to the men of that day: "Your dream of freedom is a beautiful dream. Some day it will come true. But you will never be able to enjoy your freedom unless you are free in your own souls. The measure of self-mastery is the measure of your mastery of life. You wear the galling yoke of political slavery, but you may have, even now, the joy of an inner freedom which will give you grace and power to rise above it. If the spirit that is within you is the spirit of Christ, you are already free."

That is the heartening message which the Church must speak to men and women of our own day. Let us assume that the worst happens. I do not believe that it will. I do not share the fears of many that the Nazi tyranny can achieve much on this continent, except, perhaps, in the field of economic warfare. Nor do I fear that the British Empire will yield no matter what may happen in the British Isles. But, let us assume that Hitler's dream of world domination comes true, what then? Even so, I know of no disaster which can ever destroy the liberty of the Christian man. I do not know who said it, but here is the whole truth: "No political or social emancipation can give real liberty to an enslaved soul. And no tyranny of the State or of Society can enslave a soul that has been really free."

Here is an evangel which redeems us from fears of every kind, fear of the unknown and ominous future, fear of failure, fear of loneliness, fear of pain, fear of death, fear of anything or anybody. It puts words of undreamed-of power upon the lips of average men and women. It makes the Church move forward with the swing of conquest. "Where the Spirit of the Lord is there is Liberty."—From the sermon preached before the General Council at Berkeley, California, on August 18.

The Present Situation in Japan

By Wynn C. Fairfield
Secretary of The American Board for Foreign Missions

THE Protestant Church in Japan is passing rapidly through the most eventful days of the last forty years and perhaps of its whole eighty. Today's news is out of date tomorrow.

Christian churches as well as the great Buddhist and Shinto sects have been under the control of the Department of Education without any basic laws defining their rights and obligations. Most Christians welcomed the Religious Organizations Bills, passed in the spring of 1939, as giving Christianity the same legal status as Shintoism and Buddhism. During the past year, the churches have been preparing for incorporation under this law. The larger and stronger churches, after repeated conferences with the Ministry of Education, expected to complete the process by midsummer.

Just at this time, however, the growing political unrest brought Prince Konoye into power. He was committed to reorganizing the whole national structure so as to liquidate "the China Incident" and to take advantage of the opportunities provided by the debacle of Holland and France and the anticipated collapse of Great Britain. Political parties were disbanded in favor of a vague system in which every individual would have a chance to "serve the state directly." His foreign minister announced the end of "toadying" to Britain and America.

Immediate steps were taken against foreign influence and "fifth column" activities. British subjects were detained for investigation. Kagawa was detained for three weeks on a charge of subversive activities. Rotary Clubs had to sever their "international" connections. The Salvation Army, which was under orders from London, had to become the entirely Japanese "Salvation Association." The Japanese Episcopal Bishops requested the resignation as bishops of their six foreign colleagues appointed by foreign bodies.

The spirit of the times accelerated church union, which had been discussed for years. A federal union of all Protestant churches in Japan is likely to take place in principle by October 17, with one responsible head (as required by the law) and one basic creed, but a large degree of autonomy within that one church for the existing denominations.

Church leaders agree that the churches and schools shall work toward financial independence from foreign mission boards at the earliest possible moment, but without abrupt changes. Mis-

sionaries are expected to relinquish any control they now exercise, either as executives or by having a majority on boards of trustees; but all American Board missionaries are expected to remain.

Since 1921, American Board missionaries in church work have been under the direction of the Evangelistic Department of the Kumiai churches. In the last fifteen years, practically all of our educational and community service institutions have been incorporated in Japan, with boards of trustees in which the Japanese are in a majority. The 50 per cent decrease since 1931 in Board income has made necessary drastic programs of reduction of grants-in-aid which are soon to be completed, but there will undoubtedly be a place for special projects which do not undermine independence.

Out of the intense anti-foreign nationalism of the 1927 revolution in China, the Chinese Christian movement has emerged stronger in spirit than before, prepared to bear the convincing witness of the last three years. It is no longer referred to as the tool of imperialism; it is the religion of China's Generalissimo and many of his associates. It is not too much to pray and to expect similarly constructive results from this real naturalization of Christianity in Japan.

October 17—Press cables report the announcement in Tokyo today of a federal union of churches, including all major Protestant churches (except the Episcopal) and the Greek Orthodox Church as well. So far as later correspondence has indicated, the situation in church and mission relations continues to be that indicated above.

The serious change in the situation of missionary work is the State Department's precautionary advice to American citizens in Japan and China to leave as soon as facilities are available; and its action in arranging for three large ships in addition to the regular passenger service to facilitate their departure. The implication is that the United States government is planning to continue and increase pressure on Japan by economic measures short of war, and is prepared to carry them through even at the risk of military measures which would place American citizens in unpleasant situations. The government's time schedule is indicated by the fact that the third of these ships cannot reach China until about the middle of November.

Cables received yesterday in New York from trusted missionary leaders in Japan report their conviction of strong Japanese desire for American friendship, and belief that continued pressure of this sort will lead to an open break. This reveals a critical situation which overshadows everything else.

The Debt of Honor Re-Studied

How to secure the payment in full of the Original Plan annuities to the ministers who have retired and those who will retire in the immediate future was the problem in our denominational life which received the most serious attention at the meeting of the General Council in Berkeley.

A fresh study of the problem in the light of present economic conditions revealed a more serious situation than had been generally anticipated.

Stating the matter as simply as possible—

If an additional $100,000 is added to the Debt of Honor Fund and all outstanding pledges are paid in full—

If the apportionment giving continues at the present level with the percentage designated for the Annuity Fund remaining unchanged—

If we can continue to receive interest at the rate of 3½ per cent on the assets of the Fund—

It will be possible to pay the Original Plan annuities in full through 1943, which is the year when the payments from the Fund will reach their all-time high of $417,248.

But from 1944 through 1957 an amount starting at $164,885 and declining slowly to $102,766 will be needed from the churches if these annuities are to be paid in full.

There are just three ways in which this money can be had.

An increase in the apportionment giving to the pre-depression level would take care of the matter nicely. This would be the ideal solution, but also the one least likely of achievement.

The continuance of the Debt of Honor campaign if heartily supported by our churches could secure the needed money in special gifts from individuals and churches.

An adjustment of the apportionment percentages could supply the funds, but this would be at the expense of our world-wide missionary work. It would place a heavy burden upon men and women who are already serving for pitiable salaries.

Steps were taken to present this problem to the churches. In the near future your church will learn how it may help.

What if the Debt of Honor is not met?

The annuities which are being paid to these aged servants of the churches must be reduced. This sounds simple, but when the total income of a man and

The payment of the Debt of Honor means peaceful years for such as these

wife is $500 a cut of 10, 15 or 20 per cent presents an impossible problem in personal finance. It should also be remembered that as these men and women journey towards life's sunset that the possibility of any supplementary income grows less, their power of readjustment diminishes and that their expenses for medical and nursing care steadily increase. To take from them the means of sustenance upon which they had counted for their last days is a crime which the church cannot commit.

Foreign Flashes

By Dorothy P. Cushing

Heroes of Unseen Battles

The faces around the table were drawn and thin, marked by heavy burdens. Practically all had been ill with malaria. But courage was high and strong. They were the faculty of Foochow College, now refugeeing in Ingtai, China. Rev. Robert W. McClure from Foochow reports that as he spoke to these co-workers, he felt "as though I were talking to a bunch of heroes after a great battle. The way they have faced their difficulties and found solutions for them is a marvel. . . . There were 87 boys sleeping in one big room on a board shelf built around the edge. . . . When I left they had rice enough for another three days—and after that it was faith."

The Women—God Bless Them!

"In some of the churches the women are better money raisers than the men. There is a saying, 'Blessed are the money RAISERS for they shall stand with the martyrs'—so blessed are these women." This comment came from the Annual Report of the District Conference in Mindanao, P. I. Great tribute was paid to the Dorcas Union representing the Dorcas societies of women in practically every church in Mindanao. The Dorcas has helped finance an evangelist in an adjacent pagan area as well as supply medicine and clothing to needy people. The report continues, "The churches are only too thankful and grateful to these women's organizations."

The "Amelican Board O'Babas" Get a Message

Impressive in a long black coat and bow tie, bald head gleaming like polished mahogany, beloved Senior Deacon Solomon Mashabane of the Doomfontein Central Church, Johannesburg, South Africa, sent through Mrs. Clara Davis Bridgman this message to Congregational and Christian churches in America: "Give our greetings to the Amelican Board and the Congregational churches of America. Tell our O'Babas not to forget Africa and to keep on sending missionaries and money. We, your children, need your help and your prayers as

we have all through the years." Deacon Mashabane, says Mrs. Bridgman, has been "utterly loyal to the missionaries and the Board for the past *40 years*." O'baba means "fathers."

A Heart Warming Gesture

When Dr. Albert W. Dewey, Gaziantep Hospital, Turkey, was forced to be away for a period of weeks because of the serious illness of Mrs. Dewey, Dr. Aptulkadir Goksell, Turkish Responsible Director, doubled and tripled his trips to supervise patients. Deeply grateful for his whole-hearted help, given without thought of recompense, the hospital staff wrote a note of appreciation to Dr. Goksell and in it tucked 200 liras. The Doctor read the note. Then he tucked it carefully into his pocket saying simply, as he handed back the money, "THIS is quite enough." He was urged to accept it but would not insisting that it be used to contribute to Mrs. Dewey's comfort or for the hospital. Mrs. Dewey died on September 24.

A Singing Church

The Ovimbundu Congregational Church in Chilesso, West Africa, which has around 4,000 members and extends over some 5,000 square miles of primitive country, is a "singing church," says Duane V. Waln, district missionary, now on furlough. "The message the African church has for the American churches is to be cheerful and confident of the ultimate attainment of the ideal in spite of the difficulties and darkness," says Mr. Waln. "They have learned to sing in the rain! Not to fret or whine but to have faith that their God will work out his design for mankind." Many of these people live in extreme poverty. Their homes are huts with no furniture and only mats on a dirt floor where they sleep around the fire. Their covers for the cold nights are only the thin cotton clothes they wear during the day.

Banking on the Eternal

Opening under a cloud of war, Pierce College in Ellenico, Greece, wondered last fall what lay ahead. They had a fine year. Now they face another even more threatening period. But when Dr. Minnie B. Mills, retiring president, last wrote, eager parents were enrolling their daughters in spite of threatening skies. The spirit of the national Christians and the missionaries in the Near East seems to be summed up in the words of the Greek pastor in Dr. Mills' church. He said: "Even if things get out of hand, they will not be out of God's hand." The alumnae of the school gave needed campus lights dedicated to Dr. Mills, and also money for an annual Mills Prize to the senior with the best literary record.

They're Helping Themselves

By Fred L. Brownlee

THE genius of missionary work lies in being creative. Its curse lies in being possessive. It is easy to learn to love the things one creates. One wants to keep them for himself. This is bad enough when it comes to things, but dangerous beyond expression if it is a matter of people. Possessive missionary societies, like possessive mothers, kill creativeness in their offspring. How to "devolute" therefore is as important as how to "evolute." Responsibilities should be made to devolve on those who normally should carry them. Creative missionaries discover new tasks evolving out of old ones.

This is being well done at Lincoln Academy at Kings Mountain, North Carolina, where state and county school authorities finance most of the accredited school work. We leaven the lump with extra-curricular activities in the dining hall, dormitory life, adult education, community service and a young adult federal school. The principal writes, "The boys' construction unit of the National Youth Administration resident training center is the most significant piece of work on the campus from an all-round educational point of view." He goes on to say, "The Credit Union, the Farmers' Club, and the Women's Club are seriously studying consumer buying and other phases of coöperative effort. The mere fact of awareness is significant."

Similar processes in devolution and evolution are at work in Liberty County, Georgia, where Dorchester Academy has stood for almost three-quarters of a century. The county and state school authorities have asked us to coöperate with them in providing an adequate central high school with bus service, a teachers' home and a new primary school. The state will furnish one teacher for every fifteen high school students, and a teacher for every twenty primary pupils. The county will provide supervision and is prepared to furnish over half of the money for the buildings, equipment and the bus. We shall provide the remainder. This means that this fall for the first time all children in Liberty

Trinity seeks to lift the level of rural Negro schools such as this

County, white and colored, go to free schools.

Meanwhile we have been discovering ways to pioneer in community service. One of the best friends of Dorchester Academy, in discussing the things that remain to be done, said, "I read something in *The Missionary Herald* about Bricks Rural Life School. Why can't you do something like that in Liberty County? That is what we most need." At a community meeting where we talked over the possibilities of free public schools and next steps in community service, a loyal Dorchesterite whose grandchildren now attend the Academy said, "The American Missionary Association did a great work in supporting this school all these years. The time has come for a free school. But the greatest thing that ever happened to this community is our Credit Union." We talked about other practical ways in which our people could learn to help each other

through mutual respect and cooperative endeavor; how they might learn to make better livings on their land; how they may really do things and not "just listen to smart people talk nice about what they learned in college." After the meeting a woman came to the principal and said, "We've had farm demonstrators and home demonstrators in Liberty County a long while. Now we're going to get applicators."

Last summer four members of the staff and a citizen of the community went to Nova Scotia to learn what is being done there along coöperative lines. At the end of the year the principal wrote, "This month the Credit Union is celebrating its first birthday. It is in the A group of

They study with hammers as well as books at Lincoln Academy

federal credit unions and is in a sound and healthy condition financially. It has saved nine homes by helping its members pay their taxes. A truck and timber cart was bought with which to haul wood pulp. Four trucks have been purchased. Six local businesses were helped. Thirteen homes have been improved. One member was helped to pay a hospital bill. Thrift has become a byword. Coöperation is bringing new life and vision to our community."

Liberty County is largely Negro, with 65 per cent of the people owning their land. With the discovery of the profitable use of long-leaf pine through synthetic chemistry, wood pulp corporations have been buying large tracts of land, as much as thirty thousand acres in one case. There is hope for a land-owning people who learn to farm intelligently and economically, but what hope is there for a landless people in a jobless community? This is the big question that stares us in the face at Dorchester.

In like manner the light is dawning in Limestone County, Alabama, where Trinity School stands at the hub of a wheel. Here we are in the heart of the T.V.A. area with cheap electric power; with the waters of one of the overflow lakes right at our door, on which boating is encouraged, fishing permitted, and around which recreational features are being developed; where

Cypress swamps abound in Liberty County, Georgia

opportunity abounds for coöperative service. The people of Limestone County are still without good schools; most of them are desperately poor share-croppers and tenant farmers. Nevertheless, improvements are in progress. At the dedication of a nearby two-teacher Rosenwald School a few years ago those who had helped to raise the supplementary money were asked to speak. The leader called on one of the women who rose and said, "What I said at the Baptist Convention about our church, I say about dis here school. 'We ain't what we ought to be and we ain't what we's gwine to be. But thank God, we ain't what we wuz.' "

Bridge Building in Africa

By Louise Torrence

DANIEL BAIWA stood on the bank of the great Sabi River watching men blasting rock. This was in 1934. Daniel was a Ndau Christian pastor in the East Africa Mission of the American Board.

"What are you doing?" asked Daniel.

"Getting ready to build a bridge across this river," they replied.

Daniel chuckled. That *was* a good joke. The Sabi River has for decades been an impassable barrier between the eastern and western districts of Southern Rhodesia. In dry seasons oxen could draw wagons across the drift, or ford, and even motor cars could get over, although it took sixteen or more oxen to pull one car through. In the rainy season no crossing was possible.

Before a year had passed the great Birchenough Bridge had been completed and the Sabi could be crossed at all times. Daniel Baiwa saw with amazement that the impossible had been accomplished. With the peculiar gift of the African to weave a parable about daily events, he preached a sermon to his congregation on the lesson of the bridge.

"The missionaries are building a bridge for us; they are building a bridge from famine to plenty through teaching us agriculture;

In the old days oxen pulled cars across the Sabi River

But now they spin across the Birchenough Bridge

from disease to health through teaching of hygiene and the work of doctors and nurses in our hospitals and homes; from dirt to cleanliness through our schools and women's meetings; from ignorance and superstition to knowledge and faith through our schools and churches; from warfare to peace; from polygamy to monogamy and the Christian home; from fear of witchcraft and magic to faith in God and in our fellow men; from slaughter of twins for fear of bad luck to a reverence for human life; from darkness to light. All these things have come to us through the missionaries.

"When there was no bridge, we could not cross the Sabi River in the rainy season without being drowned. Without the missionaries, we could not cross over from the old ways of our fathers to the civilization which the white man has brought to us so suddenly without being completely swept off our feet and lost in the whirling waters."

Without missions the Bantu people would be lost in the floodwaters of the incoming rush of civilization. The Ndau have crowded into fifty years transformations which have required a thousand years in Europe. These changes are inevitable. If they come under the influence of Christian missionaries, they are for the better; but if under the influence of those who return from the mines full of the lust for gold, they are detrimental to the life of the Ndau.

Mt. Carmel Fixes Up

In the South anyone whom you meet along the road can tell you the way to church—which is not so in other portions of the country! Even the names of the churches have an inviting quality. Instead of the conventional denominational labels which suggest that only those of a particular persuasion are expected, Southern rural churches are known by their "given names"—"Liberty Hill," "Friendship," "Balm of Gilead," "New Harmony," "Mt. Moriah" and all sorts of geographical designations. Everybody knows the way because everybody goes. In the South the church is still the center of rural life.

Mt. Carmel, in eastern Alabama, is much more of a "church in the wildwood" than the one people sing about in Iowa. A winding dirt road comes over a hill, makes a turn, and there amid the trees is the church.

Just to get the feel of the country we visited two of the homes near the church. The first we thought had been abandoned, but we soon concluded that it was merely waiting for a new tenant to take over. The second was very much occupied by a newly arrived family whose looks hardly suggested the prosperity which they professed. "We've paid our rent in cash," the father announced proudly, "and so everything we raise will be ours!" His investment was $40!

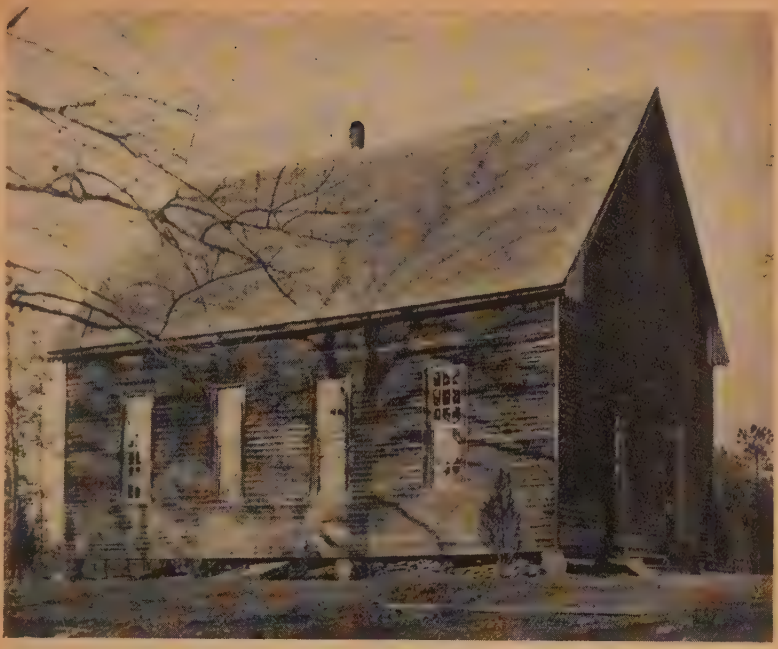
Last winter Annie Campbell, one of the young women who serve as "Extension Workers" under the Board of Home Missions, visited Mt. Carmel. Here is what happened:

"I intended to spend two weeks at Mt. Carmel, but there was so much to do that I stayed for three months.

"We began by organizing both a Sunday School and a young people's society, which we called the 'Christian Union' so everybody would feel at home. To equip the Sunday School we built two sturdy tables for the young children and also cut down two of the church benches to fit the little people. We washed out some old burlap sacks and made some folding screens of scrap lumber.

"At one of the young people's meetings we discussed ways in which the church could be made more beautiful. Sixteen men offered to work on the road for a day and give their wage for church improvement. They did not get the work, but their willingness showed their devotion.

"A committee of the church was appointed to make plans. They decided to cover the church with new planed lumber which



If trees were the first cathedrals Mt. Carmel is a cathedral church

they would paint white. The men canvassed the communities for trees to be donated, which some of the young fellows later cut down. The women had a 'hen drive' and made handwork to sell to get money for the paint. The young people gave a play and solicited money and sweet potatoes to finance some new 'hard back' hymn books. They transformed an old chimney into an outdoor fireplace with the investment of a dime for cement to cap it with. This gives them a picnic spot.

"The young people shellacked the inside of the church, including the pulpit and organ, polished the stove and built a wood box. A free-will offering at one of the Christmas plays paid for four seven-foot juniper bushes which we got for almost nothing and placed in front of the building. Some women in Minnesota contributed towards two outdoor toilets.

"Meanwhile we had many rollicking times together. Christmas caroling was lots of fun even if we did sing before a couple of empty houses. I hope that later we may be able to fix up an outdoor place where we can hold pageants."

The Ordination Pledge of a Filipino Pastor

By Zosimo D. Anao

I GIVE myself to the ministry of the Gospel of Jesus Christ. I am both God's co-worker and servant. I appreciate my great privileges but at the same time I realize the terrifying price that this ministry requires of me.

I will pay the price of hard work without which I cannot hope to succeed. I am ready to inflict upon myself the punishment of self-reproach whenever I fail to measure up to the best. I resolve to be true to myself so that I can be untrue to no man.

I will be a priest unto my people; their representative at the altar of God. But this I cannot be unless I know their life and make it a part of my very own. I shall share their needs, their joys and their pains. I will inquire after their longings and make them my own. In all my ministry I shall always seek to pray the prayer of their hearts.

I will be a prophet of God: His voice to my people. But this I cannot be till I realize that God requires of me a truly single eye and the supreme sacrifice of myself before He can entrust to me prophetic vision. I will therefore listen to Him as He speaks through my conscience and through the needs of my people and the community in which I live, taking care that I miss not even a single word. I will give Him His way with my life that He may give me a new heart and a new mind.

I will seek to make my Church a Christlike society. I cannot strive for more, but I must not be satisfied with less. In this task I will be led by faith and hope and not by fear. I shall do my best to meet the greatest human need, regardless of personal advantage and comfort.

I will do God's will; not part of it, but all of it, no matter how much it hurts. I must not break His will for I cannot do that without breaking my life. I will not break His great heart of Love by conscious disobedience for I cannot break His heart without breaking my own.

Since this task demands my utmost, I will seek to be like Jesus; a strange combination of joy and sorrow and of radiance and pain in the struggle to make

out of men and women real and faithful children of God. If I am to spread the precious ointment of His grace I must be willing, if need be, to be a shattered vessel. The cross is His rule for me no less than for himself.

I surrender my all—all means all in health and in sickness; all means absolutely all under all circumstances. I tremble as I stand before His presence with the awful sense of my solemn mission. I shall always ask Him to fill me with Divine restlessness and discontent, to make me dissatisfied with myself till He is satisfied. I pledge to be loyal to God and true to my Christian conscience. In this great task I am not alone. Christian fellowship sustains me and Divine resources are back of me so I cannot fail; I will have victory.

They Grew Up

BOYS AND GIRLS OF AMERICA

KITTENS face fewer personal problems than do cats. Not until his juvenile cuteness has worn out does the young feline meet the hard facts of life.

So is it also with the young of other races who happen to be born in our country. Unusual coloring or a distinctive facial contour adds to the interest of a baby. We have a warm spot in our hearts for little Indians—and others like unto them. Fortunately most of the disabilities which we visit upon other races are postponed until they are grown up.

Our little Korean friends eight years ago

Eight years ago a visit to our Sunday School at Green River, Wyoming, netted a picture of some grinning Korean youngsters which has been used in our publications repeatedly. Quite obviously these young Orientals enjoyed having their pictures taken.

Last summer it was possible to re-visit Green River. A casual mention of the picture taken eight years previously brought the comment that everybody had seen it and that it would be a simple matter to visit the children.

As we drove a few miles out of town to their home the minister told how they had grown up in the church and had gone through high school with credit. "Our young people like to go out to their place for picnics," he added.

The region about Green River for the most part is a dry and weary land where little flourishes save the ubiquitous sage brush. Nestling in a narrow valley along the river we came to the home of our Korean friends—a true oasis in the surrounding desert. Here three families have prospered as truck gardeners.

One of the mothers and two of the girls were on hand to greet us. In their command of the language, the pertness of their speech and the manner of their

thought, they were utterly and completely American. Even their sense of humor was on the subtle side. Only their faces were Oriental.

The older of the girls was leaving shortly for Southern California where she was entering a school for beauticians. One wished that her undoubted talent could be directed to more inspiring ends than making lovely the faces of American ladies. The younger was still in school, but too busy to go to a summer conference. It was obvious that young Koreans know more about work than their American schoolmates.

The suggestion that we would like to take a picture of the girls to show how they had grown up produced much laughter, and an abundance of giggles, but no amount of cajoling could induce them to pose. We had much fun but got no pictures.

Out in a nearby field we found one of the boys working with his father. The rows of vegetables stretched unerringly to where the moisture ended and the encompassing sagebrush took over. There was not a weed in sight.

The minister told how Dick was interested in making toy airplanes. He was still in high school.

"Do you like farming?" I asked.

Dick did not answer in words, but a look of disgust revealed his utter lack of agricultural ambitions.

These young people are spiritually in tune with America. They are bright, ambitious and well liked by everybody. But just because their faces have an Oriental cast our American social order condemns the girl to work in a beauty parlor and the boy to be an unwilling farmer. This is hard on the young people. At the same time our country is depriving itself of the full benefit of their talents and capacities. Not all our "mute, inglorious Miltons" lived in England or wanted to be poets.

While his hands gather vegetables, Dick's head is concerned with airplanes

Camera News

By
Dorothy P. Cushing

NO MAKE BELIEVE

Here is a real pagan mother with her child carried on her back. Photographed by Arthur J. Orner of Chikore, East Africa, as she returned to a kraal school from which she had been taken by parents to be married.

THE TIE THAT BINDS

Nancy Dille, daughter of Rev. and Mrs. Carl R. Dille of Chilesso, West Africa, and her playmate, Louisa, practice "veleka," or carrying their dolls a la the African manner. Nancy, says Mother Dille, in true white woman style, clutches fearfully at the knot, but Louisa has the Ovimbundu's faith that the cloth will stay knotted!

JUST IN FROM INDIA

the pictures, not the people! Sent by Mrs. Louise G. Fisher of Satara. Hundreds of friends will recognize at once G. Ross Thomas and Margaret Owen Thomas of Bombay, India, with Lorna, Patricia and Owen.

CAMERA CONTRASTS

Left: A pathetic village child, illiterate and probably hungry. Right: Liu Shu Ming, best senior student in Goodrich Girls' School, Tunghsien, North China. From a poor family, now an orphan, she has no home but the school. Miss Alice M. Huggins hopes she can attend Bridgman Academy and later Yenching University, if funds are available. She is an earnest Christian and recognizes fully what her faith has done for her.

GOOD MATERIAL

Some of the boys in a club in Yu Ying School, Peking, North China, which has an enrollment of around 2,000. Alert and hopeful they need what the school can give them.

HIS FAITH JUSTIFIED

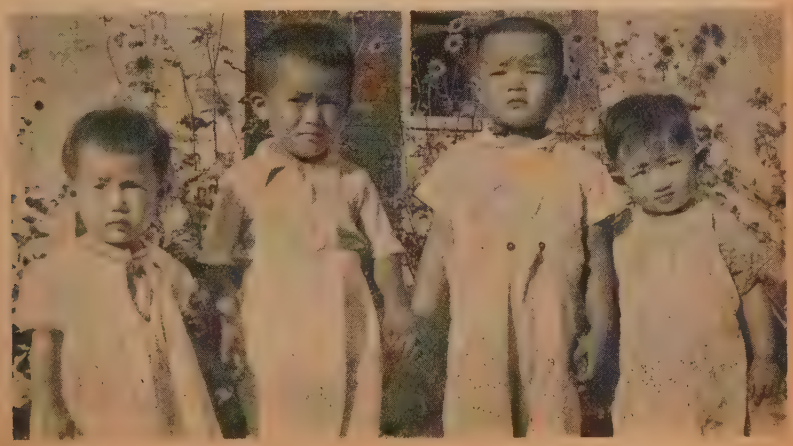
Rev. Harold S. Matthews of Fenchow, North China, now on furlough, shown with three Chinese colleagues. Mr. Matthews made a remarkable trip to isolated Chinese churches in Shansi and Shensi Provinces described in the September *Missionary Herald* (see pages 16 to 18).

NOW YOU KNOW WHAT IT LOOKS LIKE

Chinese mobile forces in North China have dug down roads to make them impassable for military mechanized units. This is the way some of them look. They are used as communication trenches. Farm carts can use them and Chinese and missionary workers travel on foot.

WHAT LIES AHEAD FOR THEM?

Children of two of our Chinese co-workers in North China, namely, Rev. Kao Hsi Ting, Pastor of Fenchow Church, and Mr. Chou, Secretary to Rev. Harold S. Matthews of Fenchow. Second from the right is "Tzu Ch'ien" or "Remember to be humble."



The congregation assembled in a home

In Occupied China

IN a cloud of dust an American Board missionary, a Chinese pastor and a woman worker made their way over a bumpy dirt road. At five mile intervals they passed the parapets and towers of small brick forts. When they reached their destination, upon which we will bestow the non-incriminating name of Five Mile Village, they found that the encircling wall which the people had torn down had been rebuilt at the commands of the invaders.

They reported to the magistrate, a Chinese. "I am not a traitor," he hastened to explain, "but just a Chinese who does not agree with his countrymen that they should be anti-Japanese." He appreciated that his visitors had come to relieve suffering and did much to make their work easier.

This village had once been prosperous and happy. Then the havoc of war had been aggravated by floods. Two-thirds of its houses were washed away and most of the stock drowned. Not a single draft animal remained. With from one to three feet of fine sand covering the fields, nothing would grow.

The young men had been compelled to join one or the other of the armies, while the old men were conscripted to build roads. The people were required to provide shelter, food and clothing for the soldiers. They supplemented their scanty corn meal with ground chaff and the bark of the poplar tree. Willow, elm and dandelion leaves were regarded as luxuries.

The church in Five Mile Village helped the visitors from afar to administer relief. They asked the elders of twenty nearby villages to send in lists of needy families. In order that the people

Walking to church on a new motor road

might add a little more coarse grain to their diet until the harvest, they were given ten cents each in our money, which becomes two dollars in Chinese currency.

During the flood the church building in Five Mile Village collapsed. The receding waters left it a heap of mud barely visible above the sand. Meetings were held in the home of a neighbor whose house had managed to stand up. But the missionary brought marvellous news—the church school of Pilgrim Church in St. Louis had sent $25 for a new building. The people decided to do much of the work themselves so that some of the money could be used to feed hungry mouths. With normal harvests they hope to repay the money in installments; then it can be loaned to some other church.

At first they planned a structure 18 by 14 feet with one large room and two small ones, but the money would not stretch that far, so they compromised on one large room and one small one. The floors will be of gray brick, the walls of sun-baked adobe, the low-pitched, curving roof will be plastered with lime and mud. The magistrate recommended glass windows, but the people decided on paper ones even if they are easily destroyed by rain. These will be covered with wooden gratings. When the missionary left the people were busy digging up the old foundations and raising the grade of the ground to a new level.

He wrote to the children in St. Louis who had given the money, "It will be a plain little church for simple country folk, and so small that it could easily be set in your church assembly room. Yet the comfort and courage which it will bring to that community is out of all proportion to its size."

Among "The Children of God"

THANKS to Vardis Fisher's notable book, America is discovering that the story of the Mormons is the most dramatic epic in our history. As Moses led the children of Israel from Egypt to the River Jordan, so less than one hundred years ago did Brigham Young lead the Latter Day Saints from the banks of the Mississippi to the shore of the Great Salt Lake. And this exodus which happened yesterday is fully as thrilling as the one in the Bible!

As we read "Children of God" we are compelled both to bow our heads in shame at the intolerance of our fathers and to pay a tribute of admiration to the steadfast courage which opposition developed among the followers of this vision-seeing prophet of the frontier. Joseph Smith is a perfect illustration of the futility of force. In all probability he would long since have been forgotten if a shower of lawless bullets had not bestowed upon him the immortality of martyrdom.

The Mormons drove their oxen and pushed their hand carts across the plains and through the mountains in the hope of founding a community outside the boundaries of the nation that had harried them with persistent persecution. In the promised land of Deseret they planned to live by themselves in their own way in a polygamous Zion where none should know either poverty or conspicuous wealth. The dreams of Brigham Young were brought to naught by the peace treaty in which Mexico ceded Deseret to the United States, the rush of gold-seekers to California in 1849 and the building of the Union Pacific Railroad. When they found that their ideal of isolation was impossible, the Latter Day Saints gradually accepted the inevitable and allowed themselves to be incorporated into the economic and political life of the nation. Today there are few visible differences between Mormons and gentiles. A cordial welcome to all newcomers is the official policy of the church. Those who have settled among them in recent years speak highly of the Mormons as neighbors and friends. Such lingering enmities as may persist are carefully concealed from the public eye.

In the eighteen-nineties and the early nineteen-hundreds our churches rendered an effective service to the nation by pioneering in the establishment of grammar and high schools among the Mormons. Thanks to the persistent devotion of the home missionaries of yesterday we have the public schools of today in Utah.

At Vernal, Provo, Sandy, Bountiful, Ogden and Salt Lake City churches of our faith and order seek to carry forward the work

Out of the pioneer work of Proctor Academy has come our church at Provo, Utah

which these schools of blessed memory first launched. They face the question, "What is the place and function of a gentile church in a society which is predominantly Mormon?"

The experience of the past and of other denominations is that the effort to proselyte the Latter Day Saints is quite futile. The Mormons are united by the memories of their trek across the plains and by an ecclesiastical organization which is wholly without benefit of a trained clergy but in which everybody has an office and a title and some measure of personal responsibility. Priests are almost as common as the teachings of Martin Luther suggest, while every ward has a bishop. The Mormon church is a highly effective social unity. Although its claims to have removed all of its members from the relief rolls are discounted in Utah, the church is faithful to those who are faithful to it. When it comes to providing social life and recreation for its young people, the Latter Day Saints can teach us much. Girls are taught to be beautiful and everybody dances!

On the other hand, the Mormon church shows the marks of its birth on the frontier in the relative poverty of its inner life. So far as music and art are concerned, strenuous efforts are being made to catch up with the rest of the world. The less said about Mormon theology, the better.

One suspects that few Mormons take it seriously. The greatest weakness of the church is its worship. On Sunday mornings the Saints assemble for Sunday school sessions which are said to lack much in order. On Sunday nights they hold a sacramental service at which a group of high school boys preside at the communion table while their younger brothers distribute bread and water in a casual fashion. This is followed by a service in which one or more laymen speak, sometimes at length. In spite of the way in which all church officials are counted at these meetings, attendance is said to be declining. Obviously the strength of the church is in its social organization rather than in its inner religious life.

Like the Roman Catholic Church, the Latter Day Saints resist direct assaults but yield to more subtle suggestions. The modifications which have already taken place lead one to expect that more will follow. The function of our churches in Utah and parts adjacent is not to convert the Mormons but to transform them by the power of example.

Gentiles who are acquainted with God is the greatest need of religion in Mormonland. Too large a portion of our people have become as much absorbed in material matters as their Mormon neighbors. Too many of our churches are merely commonplace in both their architecture and their worship. We are too much like the Latter Day Saints to stimulate them as we should. Our duty is to equal them in friendliness but to excel them in the sincerity and effectiveness of our worship.

Mormon ward chapels are built for play as well as worship

Our Fellowship of Workers*

It is a goodly fellowship, this band of American Missionary Association workers. It is also a long-time fellowship—one hundred and one years old. Moreover it is a democratic fellowship. The quality of the work and the character of the workers count most.

Institutions have come and gone through the years. Most of those which have closed are now public institutions or integral parts thereof. Those which have continued under our auspices have grown in resources and usefulness. All have been considered means to ends rather than ends in themselves. The ends have been persons, chiefly persons of minority groups who for one reason and another have been unjustly discriminated against. Respect for personality is our slogan. Diligently we specialize in the things which unite people. We believe in the solidarity of the human race, the Brotherhood of Man, and the Fatherhood of God.

Workers have also come and gone. After a century naturally most of them have gone. But their work continues. They left a noble heritage. Without their strivings, our strivings would be in vain. Without us their work would cease. In their name and spirit we press on. Right now the hopes for universal fellowship such as we have seem hopeless. The forces of evil are powerfully and mercilessly at large. However, they are the forces of darkness. We have been above the clouds in a clipper plane from Miami to San Juan where the sun is still shining. There is healing in that sun, and power too. The forces of evil conceal their ways and are fearful of light. We shall go on working in the open. We shall not hide our purposes.

This past year our fellowship included four hundred and nine contracted workers. Two hundred and three of them were women and two hundred and six were men. Two hundred and sixty-two listed themselves as Negro, one hundred and nineteen as white, twenty-seven as Indian, and one as Mongolian. One hundred and seventy-four belong to Congregational-Christian churches, eighty-eight are Methodists, fifty-nine Baptists, thirty-three Episcopalians, twenty-seven Presbyterians, and twenty-eight belong to all other religious groups. Ten were on full or partial leaves of absence. Ninety-seven received retiring allowances. At the end of the year a few joined other fellowships. Some were added to the retired group. A few joined the eternal fellowship.

*From *Bread and Molasses*, by Fred Brownlee and Ruth Morton.

Personals

Dr. William Stuart Nelson responded favorably to the call to become dean of the Theological School of Howard University in Washington, D. C. He is a graduate of Howard and for several years was assistant to its president. From there he went to Shaw University of Raleigh, North Carolina, as president. From Shaw he went to the presidency of Dillard University in New Orleans.

Both Dr. and Mrs. Nelson visited widely in our Congregational churches of the Middle West and New England where they made many personal friends. They gracefully and intelligently promoted the cause of Dillard University, adding all the while dignity and character to the work of The American Missionary Association. They will be missed in our churches very much and by their warm friends in our Boston, New York and Chicago offices. We wish them success, satisfaction and joy in their work at Howard.

Rev. W. A. Ebertz, pastor of the churches at Mott, Spring Butte and Regent, North Dakota, was married on June 5 to Miss Fern Pierce of near Scranton, North Dakota. Rev. A. C. Walker of the New England Church officiated.

Rev. Earle W. Terry has recently left the Malta, Montana, church to become pastor of the church at Hurley, New Mexico. He has served pastorates in California. He is a native of Newport, Kentucky, is married and has two small boys.

Rev. Theo. H. Pfenning became pastor of the German Church at Milliken, Colorado, on June 10. He has served previous pastorates in Montana and the Dakotas. He is married. He was born and educated in Germany.

Rev. Louis Schulz has been called to the church at Jupiter, Florida. Both he and Mrs. Schulz were born and brought up at Union City, New Jersey. They were married in 1926, and have two daughters. Mr. Schulz received his Bachelor of Science in Education degree from Temple University, Philadelphia. His degree of Bachelor of Biblical Literature and Divinity was conferred by the Atlanta Theological Seminary and he has degrees of Bachelor and Master of Sacred Theology from Temple University School of Theology. He has served student pastorates in Georgia and Florida. Since his ordination in 1926 he has been pastor of Congregational churches in Harford, Pennsylvania, and Maple Shade, New Jersey. From 1934 until his call to Jupiter he served the Kensington Congregational Church of Philadelphia.

Mr. Jay Wright goes to Trinity School, Athens, Alabama, as successor to Miss Louise Allyn who was principal for thirty-one years prior to her retirement. Mr. Wright was graduated from the University of Wisconsin and Union Theological Seminary. He also did graduate work at Teachers College, Columbia University. He sees education functionally and is eager to relate the school program to the needs of the

students and the community on an experimental basis. Already he has begun to do this in promising, sensible and practical ways.

Mr. J. Walsh Stull was chosen to succeed Miss Mary Lamar as director of Blanche Kellogg Institute at Santurce, Puerto Rico. Miss Lamar accepted the call to become dean of women at the Polytechnic Institute at San German, Puerto Rico. Mr. Stull is the son of the late Professor Stull of Teachers College, Columbia University. After working for two years in the office of an insurance company, he turned to education as a primary means to life enrichment, character development and a better social order. At that time New College of Columbia University was in full swing and Mr. Stull registered.

Unfortunately New College has since been discontinued, but not until Mr. Stull had received the full benefit of its five-year course leading to a Master's Degree in Education. He is therefore unusually well prepared by home background, experience and training to head Blanche Kellogg Institute. Mrs. Stull is to be director of the dining hall and girls' counsellor. Both are members of the Broadway Tabernacle of New York City of which Dr. Allan Chalmers is pastor.

Rev. Edward S. Treat has resigned from the Waynoka, Oklahoma, church of which he has been pastor since shortly after his ordination in 1936, and has gone to a pastorate in Waterbury, Vermont. Mr. Treat is a native of Vermont; he is married and has two small children. He attended high school in Spring Valley, New York, after which he received his college and seminary training at Oberlin and Union Theological. He was ordained by the Hudson River Association of Congregational and Christian Churches.

Mr. John F. Howlet has recently become the pastor of the Congregational Church at Big Timber, Montana. Mr. Howlet comes from Judith Gap, Montana, having served the churches at Judith Gap, Geyser and Hedgesville. He also served as a student worker under the Board of Home Missions during the summer of 1939. He is licensed by the Chicago Association and the Yellowstone Association. He is a native of Custer, Washington; and is unmarried.

Rev. Willard Spence has become the pastor at Grandview Union Church of Denver, Colorado. Mr. Spence served as a student pastor in Wyoming during the summer of 1935 under the Home Missionary Society. He later served missionary churches in Utah and Washington. He was ordained in 1936; is married and has one child. He is a native of Nebraska.

Rev. Frederick J. Clark began the pastorate of the Sixth Avenue Community Church of Denver, Colorado, on September 1. Mr. Clark is a native of Iowa; he was ordained in 1914. He comes to Colorado from the Congregational Church of Hancock, Michigan. He is married.

Rev. Milton A. Maxwell began the pastorate of the University Church of Austin, Texas, on September 1. Mr. Maxwell is married and has one child. He is a native of Illinois. He received his education at Elmhurst College and Chicago Theological Seminary; was ordained in 1931; and has served churches in Colorado and Illinois since that time.

Chronicle

FURLOUGHS AUTHORIZED

Mr. and Mrs. John A. Reuling of the South Africa Mission beginning in June 1941.

Miss Margaret Dow, Mr. and Mrs. A. C. Hausske, and **Rev. and Mrs. J. A. Hunter,** all of the North China Mission, beginning in July 1941.

Miss Emma B. Noreen of the North China Mission, a special two years' furlough beginning in July 1941.

SAILED FOR THE FIELD

Miss Constance Buell sailed October 4 from San Francisco to rejoin the North China Mission.

Miss Ivy E. Craig and **Miss Louise F. Torrence** sailed October 6 from New York to rejoin the East Africa Mission; **Miss Florence C. Malcolm** rejoining the West Central Africa Mission; **Miss Charlotte M. Brenneman** joining the South Africa Mission.

ARRIVALS ON THE FIELD

Rev. and Mrs. Samuel H. Leger and **Miss Leona L. Burr** arrived in Foochow, China, September 19, returning to the Foochow Mission.

Dr. Lorrin A. Shepard arrived in Istanbul, September 20, returning to the Near East Mission.

ARRIVALS FROM THE FIELD

Rev. and Mrs. Rowland M. Cross and **Miss Laura B. Cross** of the North China Mission arrived in San Francisco, August 6.

BIRTH

To **Mr. and Mrs. Edson C. Lockwood** of Jaffna College, Ceylon, a son, Leonard Merrick, at Vaddukoddai, Ceylon, September 23.

MARRIAGE

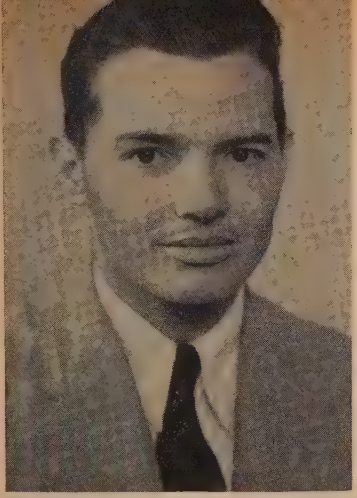
Dr. Douglas Shepard Riggs, son of President and Mrs. Ernest Riggs of Thessaloniki, Greece, and **Robin Palmer,** daughter of Rev. and Mrs. James Palmer, were married at Rye, New York on June 18.

DEATHS

Rev. Franklin Munroe Chapin died in Manhattan, Kansas on August 1 at the age of eighty-seven. He served the American Board in the North China Mission for twenty-six years, retiring in 1906.

Rev. Alexander MacLachlan, D.D. died in Kingston, Ontario, Canada on September 8 at the age of eighty-two. He served under the American Board in Turkey from 1890 to 1926.

Mrs. Albert W. (Elsie Greene) Dewey died at Gaziantep, Turkey on September 24, having served under the American Board in the Near East Mission for twenty years.



A Notable Commissioning

Alvin H. Scaff was ordained and he and Mrs. Scaff commissioned for service in the Philippines on October 4 in Graham Taylor Hall, Chicago Theological Seminary. Dr. Palmer presided and Moderator Sweet spoke for the General Council. Dr. Goodsell presented the commissions. The sermon was preached by Professor Pauck, the ordaining prayer offered by Dr. George Gibson, the charge given by Professor Kincheloe, and the right hand of fellowship presented by Professor Alderton.

Other participants were Rev. Lawrence Upton, scripture; Mrs. George R. Wilson, the Godspeed from the churches; Professor Daniel Williams, prayer of consecration; Rev. Alvin H. Scaff, the benediction.

In Memoriam

James Oscar Atkinson. On July 2, in St. Leo's Hospital, Greensboro, N. C., Secretary Atkinson of the Mission Board of the Southern Convention was released for the "higher service." He was 73 years of age. He had been in declining health for months and even years; yet when he died the entire Christian group and many more within our Fellowship felt the shock of his going. This was not due merely to the sense of losing a commanding leader in life, but to the realization as well that we were to be deprived of one who for decades had been a real personification of the spirit of missions.

In the words of the *Christian Sun*, the organ of the Southern Convention, our Fellowship has lost "a prolific writer, an able teacher, a powerful preacher, a great man." And we can well pray with the present Editor House that "God may cast his mantle upon some other man who may carry on his work in the cause of Christ."

Dr. Atkinson was a native of North

Carolina and spent most of his life in that state. He was born April 20, 1867, in Wake County. He graduated from Wake Forest College in 1890. He secured M.A. degrees from both his alma mater and from Harvard University. Elon gave him the honorary degree of D.D. in 1910.

He was one of the original faculty of Elon College and served there as professor of sociology and psychology from 1893 to 1900. He was dean of the faculty from 1903 to 1905, and was pastor of the college church from 1897 to 1917. He served as trustee of the college from 1914 to his death. He was also trustee of the University of North Carolina and of the North Carolina School for the Deaf.

Dr. Atkinson was editor of the *Christian Sun* for fully 28 years. His last period covered the years 1924 and 1936. He was the author of several volumes.

We shall remember him especially, however, as a great mission leader. He was a member of the Mission Board of the American Christian Convention from 1918 to 1935 and was secretary of that mission board from 1917 until his death. After the merger of the Congregational and Christian churches he served on the Prudential Committee of the American Board (1932 to 1937), as well as upon the General Council of the combined churches.

Speaking of his work for missions, Rev. F. C. Lester, his successor on the *Christian Sun* and on the Prudential Committee, writes these significant words:

"From the beginning of the missionary enterprise in the Southern Convention to the present time Dr. Atkinson has been our leader. In season and out of season, summer and winter, day and night, in pulpit and in press, by persuasion and urgency, he pushed forward the missionary work of our church. He gave us the vision of a kingdom without frontiers, a mission world-wide and heaven-high. In sickness and in health he sent the message to the churches. It was the call of Christ to go to the neglected areas of God's world with a message and salvation.

"Beautiful flowers at a funeral speak eloquently of the esteem in which the deceased is held. But the carrying forward of the cause to which the deceased gave his life is the highest honor the living can confer on the dead. The flowers we have given. The Cause remains. By increasing our activities and contributions we can crown his efforts with success.

"This is the memorial in which we can all have a part. The monthly offering for missions in the Sunday school, the payment in full of dues to the Conference and the Woman's Board, personal gifts to send the news of the redeeming love of God in Christ Jesus to a lost world—these are the ways in which members of the Southern Convention can crown with glory the name of Dr. J. O. Atkinson, the long-time and much-loved leader of missions in our area."

James Hardy Dillard. In the death of James Hardy Dillard the American Negroes, the entire South and The American Missionary Association lost an inspiring friend and an encouraging helper.

Dr. Dillard was southern born, southern bred, and southern trained, but he was also world-hearted and world-minded. He retained his youthful connections with William and Mary College as one of its directors, although they have a more classic name for such persons. He was for a number of years professor of Latin and Greek at Tulane University, and for a while a trustee of Straight College.

When Miss Anna Jeanes of Philadelphia created and endowed the Jeanes Fund for the supervising of rural schools for Negroes and thus developed the now world-famous Jeanes Fund Supervisors, Dr. Dillard was asked to become its first president. At the same time he was made president of the Slater Fund, founded by John Slater, a strong Congregationalist of Norwich, Connecticut.

For years A. M. A. schools and colleges were beneficiaries of the Slater Fund. As a director of the General Education Board Dr. Dillard also served our Negro institutions faithfully and generously. When Straight College in New Orleans and New Orleans University decided a few years ago to merge their work in a single institution, Secretary Brownlee was happy to propose that the new school be called Dillard University.

Dillard is a name to conjure with because of the dignity and character Dr. Dillard wrought into it. As a perfect gentleman, a noble man, a literary and classic scholar, a unique personality and a kindly soul, Dr. Dillard inspired and encouraged us immensely. His loss is irreparable.

F.L.B.

Thomas Lawrence Riggs. A message bearing the date of July 6, 1940, has been received, which says: "Early this morning, in his sleep, Father's soul went out and God met it. Burial in the Little Enclosure at sunset this evening."

These two brief phrases sum up the life span of Thomas Lawrence Riggs, who reached his ninety-third birthday on June first of this year. Born in 1847 at Lacquiparle, Minnesota, the fifth child of pioneer missionary parents, he grew up among the Dakota Indians, played their games, learned to think and speak in their language, and so when the time came for him to begin his life work among them, was eminently fitted to minister to their peculiar needs.

For fifty years he traveled sometimes as many as six thousand miles in one year, on horseback or driving a team as tireless as himself.

He possessed a dauntless spirit, great physical courage and endurance and drew upon these great resources constantly. But in addition, his faith in a great and good Heavenly Father was boundless, as simple and direct as a child's. It was like listening to a conversation between close friends to hear his comments upon the morning Scripture lesson and the prayer that followed it, in his home.

Not long ago he said, "I have gone from sunset to sunset"—referring to his childhood habit of looking towards the West with wonder as to what might be there. So it was fitting that at the sunset hour he should be laid to rest with other loved ones in the family plot at Oahe, South Dakota.

In his fifty years as a missionary, he took part in many thrilling events, such as the last buffalo hunt with the Indians in 1886; the burial of Sitting Bull and his men in the bitter cold of a Dakota winter; and much more that cannot be told in this brief chronicle. He met each new day face forward, whether it meant a drenching in the frozen rivers or the burning heat of the prairie sun, inadequate food, danger from the dirt and contagion of Indian camps. All was to him in the line of duty and was met gallantly.

In December 26, 1872, Thomas Riggs was married to Cornelia Margaret Foster of Bangor, Maine. After six years of devoted service to her husband and the mission, she died in giving birth to her second child, whose life went out with hers. In 1885, Dr. Riggs married Louisa Irvine, who through all the years has supplemented his work and who cared for him devotedly until the end of his life. The remaining members of his immediate family are Dr. Theodore Foster Riggs, a physician in Pierre, South Dakota, the son of his first wife; and Robert and Lawrence Howard Riggs, his sons by his second wife. Two daughters were born to them also, but both died in their early years.

Among the Indians, far and wide Thomas Riggs was known as Eyanpaha Wakan, "The Sacred Herald."

MARGARET K. HOWARD

William Trumbull Holmes. Tougaloo College, the American Missionary Association, and our Congregational fellowship lost a choice and loyal friend and worker in the death of the Reverend William Trumbull Holmes on Sunday,

July 28, at his apartment in New York City.

Mr. Holmes was born in New York in 1865. He was a student at Oberlin College, Harvard University, and Union Theological Seminary. He served Central Congregational Church of Providence, Rhode Island, as associate pastor from 1897 to 1901. From then until 1913 he was pastor of the Congregational Church at Watertown, Connecticut. From there he was called to the presidency of Tougaloo College, in which position he continued for twenty years until his retirement in 1933. He did a fine, steady, growing work at Tougaloo, notable for his high ideals, cultural influence, and heroic service. Tougaloo College was largely a high school when he came. It was a four-year accredited liberal arts college when he left. When he came, Jackson, Mississippi, scarcely took note of him and Tougaloo College. When he left he had made a secure place for the college in the minds and hearts of a substantial group of white Jacksonians, and many were happy to count him among their best friends.

Mr. Holmes was always a fearless advocate of equal rights and opportunities for Negroes. He was genuine and friendly in his racial relations. In season and out he made friends for the cause of Negro welfare and Tougaloo College, many of whom proved their interest in substantial gifts for current expenses and buildings.

Few men wait until they are forty-five before they marry, but none who marry younger choose better wives or live more happily ever after than did Mr. Holmes. Mrs. Holmes was employed in the library of Watertown when Mr. Holmes became pastor there. Three years after their marriage they went to Tougaloo together. For thirty years Mrs. Holmes worked shoulder to shoulder with him, adding character, dignity, and charm to all he did. Those who had the privilege and pleasure of visiting in the president's home at Tougaloo when Mr. and Mrs. Holmes were there know what this means. In that lovely home replete with tokens and pictures gathered abroad, amidst choice books, Mr. Holmes was wont to read aloud to his friends and match his keen wit with the most humorous of the group. His friends will remember him and his gracious wife longest and best in connection with such delightful visits.

Funeral services were held in the chapel of the Riverside Church, of which Mr. and Mrs. Holmes were associate members, with burial at Watertown, Connecticut. A sister and a brother of the famous Congregational Holmes family of Montclair, New Jersey, survive.

Mr. Holmes was a good preacher and loved to preach. One of the stories he enjoyed most to tell about himself comes from the days when preachers all wore white vests. One Monday he met a maiden parishioner who said to him shyly, "There is something nice I would like to say to you but I feel embarrassed to do so." Feeling sure that she wanted to say something good about his last Sunday's sermon, Mr. Holmes encouraged her to proceed; whereupon she said, "You looked so nice Sunday in your lovely white vest."

FRED L. BROWNLEE

Daniel Hand Educational Fund for Colored People

Total Income Received from Investments, from June 1 to August 31, 1940 . .	$17,880.81
Month of September, 1940 .	5,238.08
Total for 4 months ended September 30, 1940 . .	$23,118.89

American Missionary Association Division
The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

A GIFT THAT PAYS

A CONDITIONAL GIFT made to the Board of Home Missions pays two kinds of dividends.

1. A DIVIDEND IN THE FORM OF AN ANNUITY.

It yields a larger return to the donor than present investments in high grade bonds, or savings bank deposits.

It frees you from investment worries.

It is supervised by the New York State Insurance Department.

It is dependable—during sixty-six years of experience, no giver has failed to receive the annuity promised.

2. A DIVIDEND IN PERSONAL SATISFACTION.

You will be certain that the remaining balance will continue to carry on Christian work in this country, after your lifetime.

OUR FRIENDS SAY:

"I had intended leaving something to the Society as a legacy. I will give it now, and let it serve a double purpose. I enclose check for $1,000 and the 8% dividend arriving January and July will be most welcome."

"I would like to take out an annuity for a friend who will be 68 years old in November. I have been sending her $60 a year for a little help, and would like to replace this little gift with one that would go on if I should suddenly die."

"No gifts I have ever given have been more of a satisfaction to me than Conditional Gifts."

Now as the year draws to a close, *why not obey the impulse* to do good to others—and to yourself—by making a Conditional Gift?

Write today for booklet "Benefactors - Beneficiaries" telling how to make a gift and secure an annuity.

THE BOARD OF HOME MISSIONS
287 Fourth Avenue
New York

REV. WM. F. FRAZIER
Executive Vice-President

WM. T. BOULT
Treasurer

Miss Ethel Lucas
1050 Spruce St.
Berkeley, Calif.

HOLD FAST THE LIFE LINE

We have a life line to hold at all costs—

The Freedom and Faith of a Far-Flung Christian Fellowship.

WE MUST KEEP OPEN

1. Our supply line of missionary men and money
   To keep alive those Younger Churches abroad that are dependent upon us.
2. A continuous line of support for our institutions at home and abroad
   Which must keep on producing leaders
   For the Christian World order that is to be.
3. Every means of strengthening America
   The sheet anchor of this world life line of ours.

THEREFORE WE MUST SEE TO IT

As we respond to pressing and worthy emergency appeals

That our gifts to special objects do not lessen our gifts to the regular work of our churches.

But, instead, are matched through the usual church channels by

INCREASED GIVING ON APPORTIONMENT

Your Missions Council and State Conference make this urgent appeal.